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IN MEMORIAM: DANIEL GARRISON BRINTON.

DANIEL GARRISON BRINTON, whose loss has been so deeply felt by the scientists of both hemispheres, was, both as an investigator and a man, one who had the marks of genius thick about him. Born May 13, 1837, he died July 31, 1899, after a life counting full two-score years of literary and scientific activity, secure in fame and beloved by all who knew him. Seldom has it fallen to the lot of any one to serve so well, by his personal talents and social abilities, the science to which his energies were so continuously and so consistently devoted; the "science of man" has never had so genial, so human, an apostle. The present writer, his disciple and pupil, from frequent correspondence and personal contact, takes this opportunity of paying tribute to this man of science and man of men. Of charming personality, gifted with eloquence and wit such as few scientists, unfortunately, possess, knowing by experience of the deep things of life, sympathetic and encouraging to the younger and less talented who sought to follow in his footsteps, broad-minded and world-searching in his quest after truth, Dr. Brinton will remain for all time one of the most remarkable figures of the century now almost at an end. Dr. Brinton's death, in all probability, remotely at least, was due to the old sunstroke at Gettysburg, from which he never fully recovered. Of the early education of Dr. Brinton, the present writer is unable to speak, from lack of accurate information — this sketch begins, therefore, with his academic career.

In 1858 young Brinton received his degree from Yale University, and the year following saw the publication of his first book, "The Floridian Peninsula, its Literary History, Indian Tribes, and Antiquities" (Philadelphia, 1859, pp. 202, 8vo), in which appears the promise of his later genius, even of his special linguistic investigations. For in this volume — he spent the winter of 1856–57 in Florida — he was about the first writer in English to call attention to the Timuquana language, and showed himself already acquainted with Hervas and other authorities of the older day in comparative philology. Though destined to become a physician and afterwards a soldier, the book published when he was twenty-two really foretold the man to be.

Two years after, he became Dr. Brinton, receiving his diploma from the Jefferson Medical College, and the next year was spent in European study and travel. When he returned to America the great war between the North and South was well under way, and in August, 1862, Dr. Brinton entered the Federal army as acting assistant surgeon, and in February of the year following was commissioned

surgeon, serving as surgeon-in-chief of the second division of the eleventh corps, and being afterwards appointed medical director of his corps. Dr. Brinton was present at several engagements, including the battles of Chancellorsville and Gettysburg, and, in consequence of a sunstroke received soon after the last, was unfitted for active service. Till August, 1866, he acted as superintendent of the hospitals at Quincy and Springfield, Ill., when he was discharged with the rank of brevet lieutenant-colonel.

It is characteristic of the man (perhaps his good old Quaker ancestry had something to do with it) that, when the war was over, he devoted himself assiduously to the arts of peace, the colonel disappearing in the doctor and the professor. Settling down in Philadelphia, in his native State (he was born in West Chester, Pa.), he busied himself with the pursuit of medicine, but did not neglect to cultivate the germ disclosed in his book of 1859, especially his propensity for linguistic studies.

His medical activity is represented by his redaction of "The Medical and Surgical Reporter," and the "Compendium of Medical Science," his editorship of "Naphey's Modern Therapeutics," and other volumes on similar subjects, and his numerous contributions to medical journals, especially upon subjects relating to public medicine, hygiene, etc. In "The Pursuit of Happiness" (Philadelphia, 1893, 293 pp. 8vo), published after the wisdom of the anthropologist had been assimilated with the experience of the physician, Dr. Brinton, with a wealth of epigram and neat turning of speech, discusses the search after the third and hardly achieved ideal of the Declaration of Independence. His last essays of a physiological character seem to have been three brief papers on "Variations of the Human Skeleton and their Causes" (*Amer. Anthropol.*, Oct. 1894), on "The Relations of Race and Culture to Degenerations of the Reproductive Organs in Women" (*Med. News*, New York, 1896), and on "The Measurement of Thought as Function" (*Proc. Amer. Philos. Soc.*, Dec. 1897). As a physician Dr. Brinton is said to have held the view that "medical science should be based on the results of clinical observation rather than on physiological experiments."

During the years 1866-67 Dr. Brinton published several articles of an ethnological nature, and in 1868 his second book, "The Myths of the New World" (New York, 1868, 337 pp. 8vo), appeared, the first really scientific attempt to analyze and correlate the rich mythology of the American Indians, a work which thoroughly justified its reappearance, nearly thirty years afterwards, in a third revised and enlarged edition (Philadelphia, 1896, 360 pp. 8vo). This useful and suggestive volume was followed (many articles on other topics intervening) by "The Religious Sentiment: a Contribution to the

Science of Religion" (Philadelphia, 1876, 284 pp.), and "American Hero-Myths" (Philadelphia, 1882, 261 pp.), the last a masterly treatment of a characteristic myth of the American Indians, the legend of the hero-child and wonder-worker, civilizer and savior. Already in 1867 Dr. Brinton had touched upon this topic in his "Myths of Manibozho and Ioskeha" (*Histor. Mag.*, July, 1867). The same year (1882) Dr. Brinton began the publication of "The Library of Aboriginal American Literature," each volume of which was to contain "a work composed in a native tongue by a native," with such translation, glosses, notes, editing, etc., as would make it intelligible to the general student. To this series Dr. Brinton himself contributed six volumes, viz: "The Chronicles of the Mayas" (1882, pp. 279); "The Comedy-Ballet of Güegüence" (1883, pp. 146); "The Lenapé and their Legends" (1885, pp. 262); "The Annals of the Cakchiquels" (1885, pp. 234); "Ancient Nahuatl Poetry" (1890, pp. 176); "Rig-Veda Americanus" (1890, pp. 95), the other two being furnished by Horatio Hale, "The Iroquois Book of Rites" (1883, pp. 222), and Dr. A. S. Gatschet, "A Migration Legend of the Creek Indians" (1884, pp. 251). The publication of this series, in which native chronicles (such as those of Mayas and Cakchiquels) ceremonial songs, speeches, and rituals (such as those of the Iroquois), dialogue-dances (such as those of the Aztecs of Central America), national and tribal legends (such as those of the Creeks and the Delawares), sacred and profane songs (such as those of the ancient Mexicans), were sympathetically edited and interpreted, and a most welcome mass of native literature, made accessible to the increasing numbers of the students of American aboriginal life and history, was discontinued, "not from lack of material, but because I had retired in 1887 from my connection with the publishing business, and became more and more interested in general anthropological pursuits."

During the years 1867-1870 Dr. Brinton had published several brief essays on the Phonetic Alphabet of the Mayas and the languages of Central America; and his "Chronicles of the Mayas" (1882), and "Annals of the Cakchiquels" (1883), — in the intervening period several kindred essays and studies of a briefer sort appeared, — were naturally followed by "The Native Calendar of Central America and Mexico" (Philadelphia, 1893, pp. 56), "Nagualism: A Study in Native American Folk-Lore and History" (Philadelphia, 1894, pp. 62), and "A Primer of Mayan Hieroglyphics" (Boston, 1895, pp. 152), besides a number of briefer essays upon less extended topics. In these volumes the author shows his remarkable power of interpretation and synthesis, his wonderful *Sprachgefühl*, and his keen eye for resemblances and incongruities.

Among the first-fruits of Dr. Brinton's linguistic studies, which he resumed soon after settling down for life in Philadelphia, were an examination of the "MS. Arawack Vocabulary of Schultz" (Proc. Amer. Philos. Soc., 1869) and "The Arawack Language of Guiana, in its Linguistic and Ethnological Relations" (Trans. Amer. Philos. Soc., 1871) in which he showed that the Lucayan speech of the Indians of the Bahamas, the native language of Cuba, and the Taino of Haiti, were all akin to the Arawack of Guiana. His last linguistic essay, published in 1898 (Proc. Amer. Philos. Soc., vol. xxxvii.), treating of "The Linguistic Cartography of the Chaco Region," was a distinct contribution to the literature of South American languages. Dr. Brinton's linguistic studies and investigations are altogether too numerous to be mentioned here, but their variety and importance may be judged from the number of years over which they extend. In "A Record of Study in Aboriginal American Languages" (Media, Pa., 1898, pp. 24), which the author himself, at the suggestion of the late Mr. J. C. Pilling, the bibliographer, had printed for private distribution, there are titled 71 articles and books. Of these, 15 are general articles and works, 14 deal with the Indian languages north of Mexico, 31 with the languages and dialects of Mexico and Central America, and 10 with the languages of the West Indies and South America.

Many of Dr. Brinton's studies were concerned with the discussion and interpretation of the peculiar morphological traits — Dr. Brinton was a disciple of Wilhelm von Humboldt and Steinthal — which justify the ranking of the American languages *en bloc* as one of the great speech-families of the globe, and not as Mongolian dialects. Preceded by many investigations and studies which prepared the way for it, "The American Race: a Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America" (New York, 1891, pp. 392), was "the first attempt at a systematic classification of all the tribes of America on the basis of language." It may well be described as an epoch-making book in the literature of American linguistics. The labor alone of its compilation must have been enormous (1600 tribes are named and referred to one or other of 79 linguistic stocks in North and 61 in South America). This book and the researches of the Bureau of Ethnology are the pathfinders for the student to-day. Dr. Brinton's original contributions in the "American Race" were the definition of many hitherto unrecognized linguistic stocks, and the clearing away a good deal of the fog raised by the early chroniclers. In 1892 appeared "Studies in South American Languages" (Philadelphia, 1882, pp. 62), consisting of essays previously published in the "Proceedings of the American Philosophical Society," where

were published also, 1897-98, several other studies on the same subject. In these studies, new vocabularies and grammatical sketches were printed and much information of value presented, together with the author's able discussion of its bearings; several new languages and linguistic stocks were also delimited. In 1885 Dr. Brinton exposed the "hoax of the Taensa Grammar and Dictionary" (*Amer. Antiq.*, March, 1885), not the least of his services to the students of the future. Among the other linguistic works of the author deserving mention here are: "A Grammar [Byington's] of the Choctaw Language" (Philadelphia, 1870, pp. 56); "A Grammar of the Cakchiquel Language" (Philadelphia, 1884, pp. 67); "A Lenâpé-English Dictionary" (Philadelphia, 1888, pp. 236). Dr. Brinton, who had served as a member of a committee appointed to examine into the scientific value of Volapük (*Proc. Amer. Philos. Soc.*, Nov. 1889), discussed, in an address before the Nineteenth Century Club, New York, "The Aims and Traits of a World-Language" (*Werner's Voice Mag.*, 1889); and his "Essays of an Americanist" contains the revised form — "The Earliest Form of Human Speech, as Revealed by American Languages" — of a study of the language of primitive man, dating from about the same period. In "Science" (vol. x. 1887) he exposed some of the fallacies on record as to "The Rate of Change in American Languages," proving incorrect the common opinion that the change in unwritten tongues is much greater than that in cultivated languages. Much of Dr. Brinton's study in Central American languages was strengthened by his frequent visits to the great libraries of Europe, and his possession of many manuscripts and early writings of the Spanish chroniclers and missionaries, including in later years a goodly portion of the collections of the late Dr. C. H. Berendt and the Abbé E. C. Brasseur de Bourbourg. All his manuscripts, pamphlets, and books, numbering in all some 20,000, he presented, a few months before his death, to the Library of the University of Pennsylvania. These, it is to be hoped, will continue to be used, and bear fruit in the spirit of Dr. Brinton's eloquent appeal — "American Languages, and why we should study them" (*Penn. Mag. of Hist. and Biogr.*, 1885) — for the scientific study and investigation of the aboriginal languages of the New World.

In 1884 Dr. Brinton became Professor of Ethnology and Archæology in the Academy of Natural Sciences, Philadelphia, and in 1886 Professor of American Linguistics and Archæology in the University of Pennsylvania. Needless to say, his lectures were always suggestive and inspiring, and many of them have appeared in printed form, from time to time, either as separate essays or as portions of more ambitious volumes. In 1892 Dr. Brinton acted as examiner in Anthropology at Clark University, Worcester, Mass.,

where the degree of Ph. D., in that department of science, was for the first time conferred. His addresses on academic and historical occasions, such as the dedication of the Columbian Museum in the University of Pennsylvania, the Anniversary of the New Jersey Historical Society, etc., were models of their kind. *Sui generis* were also the inaugural addresses before the numerous societies whose president he, from time to time, was.

To the first volume of the American edition of the "Iconographic Encyclopædia," in 1885, Dr. Brinton contributed articles on "Anthropology" and Ethnology, revised Professor Gerland's article on "Ethnography," and acted as general editor of the volume, furnishing, besides, to the second volume, an article on "General Prehistoric Archæology." For the American supplement to the "Encyclopædia Britannica" he had written, in 1883, the article on "American Archæology;" and to the new edition of "Chambers's Encyclopædia" contributed, in 1890, the article on "The African Race in America." He also revised and re-studied for the "Standard Dictionary" (New York, 1894), the words of Indian origin in the vocabulary of English-speaking Americans.

The studies and writings of Dr. Brinton were not altogether confined to the New World. In 1884 we find him contributing to "Science" a brief paper on "The Archæology of Northern Africa," and in 1887 he showed that "Certain Supposed Nanticoke Words," which had figured in several of the earlier collections of American Indian vocabularies, were really of African origin (*Amer. Antiq.*, vol. ix. No. 6). Before the American Association for the Advancement of Science, in 1887, he read a paper "On Early Man in Spain." During the next few years he published several essays and studies dealing with the problems of the ethnology and linguistics of the Mediterranean Region, — "The Ethnologic Affinities of the Ancient Etruscans" (*Proc. Amer. Philos. Soc.*, Oct. 1889); "On Etruscan and Libyan Names" (*Ibid.*, Feb. 1890); "The Cradle of the Semites" (*Philadelphia*, 1890, pp. 26); "The Etrusco-Libyan Elements in the Song of the Arval Brethren" (*Proc. Amer. Philos. Soc.*, Nov. 1892); "The Proto-Historic Chronology of Western Asia" (*Ibid.*, April, 1895); "On the Remains of Foreigners discovered in Egypt by Flinders Petrie" (*Ibid.*, Jan. 1896); "The Alphabets of the Berbers" (*Oriental Studies*, 1894).

In these essays, and in his "Races and Peoples," Dr. Brinton ably demonstrated the ethnologic unity of the races inhabiting the great basin of the Mediterranean in prehistoric times, besides the antiquity of the possession of their present territory in Europe and Western Asia by the Aryan race. He also sought with considerable success to show that northwest Africa was the primitive home

of the Aryo-Semitic race, to whom, and not to any Mongolian or Negro peoples, are really due all the ancient civilizations of the Mediterranean. Dr. Brinton believed, likewise, that the Etruscans of ancient Italy were close kinsmen of the Libyans and Berbers of northwestern Africa, whose love of liberty and village and tribal institutions proved them to be very near the primitive Aryan stock itself. He was one of the first to clearly perceive the implications of the "Eurafrican" theory. Asia, too, he touched. Among his briefer studies are to be found the following: *The Taki, Svastika, and the Cross in America* (Proc. Amer. Philos. Soc., Dec. 1888); *"On various Supposed Relations between the American and Asiatic Races"* (Mem. Cong. Anthr., 1893). Almost the last writings to leave his hands were an article in the *"American Anthropologist"* for October, 1898, on *"The Peoples of the Philippines,"* and another in the first volume of the new series of the same journal, *résumé*ing *"Professor Blumentritt's Studies of the Philippines."* The opinions of these two broad-minded ethnologists ought to have some weight in the settlement of the new question in the East, and they were both very favorably disposed towards the Filipinos, regarding them as well fitted for self-government.

To the general subject of Anthropology and Ethnology Dr. Brinton contributed some of the most suggestive and inspiring literature of the last quarter of a century. The broad comprehensiveness, genial power of concentration, and frequent anticipation of truths which needed to wait years for their actual demonstration, make his *"Races and Peoples,"* published in 1890, the best brief work of its kind in existence. No ethnologist, not even in Germany, succeeded so well in condensing the best from a wide field embracing the chief languages of the civilized world. The *"Current Notes on Anthropology,"* which Dr. Brinton continued, until a short time before his death, to publish in *"Science"* (New Series), were admirable as brief presentations of what was most important in the recent literature of the subject. His reviews of books in *"Science,"* the *"Journal of American Folk-Lore,"* the *"American Antiquarian,"* etc., evidence his ability to see the weaknesses and to discern the budding genius where others might have discovered only the first. One side of Dr. Brinton's activity that can scarcely be overestimated was the willingness and helpfulness exhibited in his extensive and sometimes quite elaborate correspondence — hardly a student in the last fifteen or twenty years of the new thought in Anthropology to whom his kind and inspiring word did not come again and again. For them, too, he set the example of untiring patience in research, and readiness to acknowledge error when conscious of it himself. At the time of his death, Dr. Brinton was engaged upon a general work on

"Ethnography." The election of Dr. Brinton, who in 1886 had been vice-president of the Anthropological Section, to the presidency of the American Association for the Advancement of Science for the year 1894, was a deserved and fitly bestowed honor. His retiring address on "The Aims of Anthropology" was a masterly and thoroughly sympathetic presentation of the *raison d'être* of the science, and of the unitary concept of the human race and its manifold phenomena, physical, mental, and spiritual. No devotee of Anthropology ever held higher ideals of the science, whose servant he was, than did Dr. Brinton, and his eloquence and logical power never failed to meet the occasion. In this spirit he made his plea for "Anthropology as a Science and as a Branch of University Education in the United States" (Philadelphia, 1892, pp. 15). Worthy of all emulation is the address delivered at the Anniversary Celebration of the New Jersey Historical Society, in 1896, on "An Ethnologist's View of History," in which he gives expression to the new historical genius which must characterize the future's study of the past. His address as President of the International Congress of Anthropology, at Chicago, in 1893, was a noble interpretation of the thought of Browning:—

A people is but the attempt of many
To rise to the completer thought of one.

In an article in the "Forum" for December, 1893, Dr. Brinton discussed, in characteristic fashion, "The Origin of Man," inclining to look upon the human race, like genius itself, as a "sport."

When, therefore, in 1886, Dr. Brinton was awarded—the first American to be so honored—the medal of the Société Américaine de France for his "numerous and learned works on American Ethnology," the prize was well allotted. Dr. Brinton was a member and a contributor to the programme of the Société Internationale des Américanistes, and an active or honorary member of many European learned and scientific societies and associations.

In 1891 he received from the Jefferson Medical College the degree of LL. D. "in recognition of his scientific researches in the fields of Anthropology and Ethnology."

In 1890, under the title, "Essays of an Americanist" (Philadelphia, 1890, 489 pp.), were gathered together in revised form many of his scattered essays and studies of an anthropologic nature. The volume contains 24 articles, of which 5 treat of ethnology and archæology, 6 of mythology and folk-lore, 6 of graphic systems and literature, and 7 of linguistic topics.

Dr. Brinton's best work, in many respects, is his "Religion of Primitive Peoples" (New York, 1897, pp. 264), which fitly appeared

as the culmination of his mythological studies. It is certainly one of the most genial and suggestive books of the century, and in the interpretative sections the author is seen at his acme of thought and expression, which does not indeed fall short of real genius. Certainly nothing exists in such brief compass that can at all compare with it for profound insight, thoroughgoing examination of data and theories, and unexampled comprehensiveness that often reaches the climax of epigrammatism. There is probably more of the man in this book than in all his other works.

From religion to poetry is less even than the traditional step. The world has seen, perhaps, few scientific geniuses who have had nothing of the poet in them. The literary finish of much of Dr. Brinton's best works, his "love of song and story," — the man himself in fact, — suggested more than once some knowledge of the Muse's art. It was hardly a surprise, therefore, when his studies of Browning, few of which ever saw print, were followed, in 1897, by an original poem of no little merit, — the "swan song" of the genius. In "*Maria Candelaria: An Historical Drama from American Aboriginal Life*" (Philadelphia, 1897), his last book, Dr. Brinton tells in verse the story of the "American Joan of Arc," Maria Candelaria, who led the Tzental Indians of Chiápas in their revolt against the Spaniards in 1712; and, ever sympathetic and appreciative of the high talents and profound religious sentiments of the Red Race of America, recognizing in particular their ofttime keen sense of the power and genius of woman, he demonstrates in this poem the heights some Indians had already attained, as well as the more distant summits they might have reached, had they been allowed their own course of evolution, had they not been crushed, brutalized, and debased by their conquerors.

The tireless industry of Dr. Brinton, exclusive of his many contributions to various medical journals and his purely literary efforts, may be seen from the distribution by years of the 150 titles in the *Bibliography* (1859–1898) of his writings issued about a year ago under his own direction. The yearly quotas are:—

1859, book; 1866, four articles; 1867, two articles; 1868, one book, one article; 1869, three articles; 1873, one book, three articles; 1871, one article; 1873, one article; 1876, book; 1881, three articles; 1882, two books, two articles; 1883, two books, five articles; 1884, one book, six articles; 1885, three books, nine articles; 1886, one book, four articles; 1887, two books, ten articles; 1888, one book, ten articles; 1889, four articles; 1890, three books, six articles; 1891, one book, one article; 1892, one book, eleven articles; 1893, two books, ten articles; 1894, one book, nine articles; 1895, one book, five articles; 1896, one book, six articles; 1897, two books, six articles.

To give here a complete Bibliography of the writings of Dr. Brinton, did space even permit, would be impossible at the present moment. A list of his publications, dealing more or less directly with Folk-Lore Mythology and allied topics, may, however, not be out of place here, although it must be remembered that in many of his other writings, which do not bear specifically folk-loristic titles, much more of interest in the same fields of science is to be found.

1. The Myths of Manibozho and Ioskeha. *Histor. Mag.*, July, 1867.
2. The Myths of the New World. New York, 1868. 337 pp.
3. A Notice of Some Manuscripts in Central American Languages. *Amer. Journ. of Science and Arts*, March, 1869.
4. The Ancient Phonetic Alphabet of Yucatan. *Amer. Hist. Mag.*, 1870.
5. The National Legend of the Chahta-Mukokee Tribes. *Ibid.*
6. The Religious Sentiment. New York, 1876. 284 pp.
7. The Names of the Gods in the Kiche Myths, Central America. *Proc. Amer. Philos. Soc.*, 1881.
8. Notes on the Codex Troano, and Maya Chronology. *Amer. Naturalist*, September, 1881.
9. American Hero-Myths. Philadelphia, 1882. 261 pp.
10. Chronicles of the Mayas. Philadelphia, 1882. 279 pp.
11. The Graphic System and Ancient Records of the Mayas. *Contrib. to N. Amer. Ethnol.*, vol. v. 1882.
12. The Books of Chilan Balam, the Prophetic and Historic Records of the Mayas of Yucatan. *Penn Monthly*, March, 1882.
13. Aboriginal American Authors. Philadelphia, 1883. 63 pp.
14. The Comedy Ballet of Güegüence. Philadelphia, 1883. 146 pp.
15. Los Libros de Chilan Balam. *An. d. Mus. Nac.*, tomo iii. 1883.
16. The Folk-Lore of Yucatan. *Folk-Lore Journal* (London), August, 1883.
17. The Journey of the Soul: a comparative study from Aztec, Aryan, and Egyptian Mythology. *Proc. Numism. and Antiq. Soc.* Philadelphia, 1883.
18. The Lenâpé and their Legends. Philadelphia, 1885. 262 pp.
19. The Annals of the Cakchiquels. Philadelphia, 1885. 234 pp.
20. The Chief God of the Algonkins in his Character as a Cheat and Liar. *Amer. Antiq.*, May, 1885.
21. The Phonetic Element in the Graphic System of the Mayas. *Ibid.*, November, 1886.
22. On the Ikonomatic Method of Phonetic Writing, with Special Reference to American Archæology. *Proc. Amer. Philos. Soc.*, 1886.
23. Ancient Nahuatl Poetry. Philadelphia, 1887. 176 pp.

24. American Aboriginal Poetry. *Proc. Numism. and Antiq. Soc.*, 1887.
25. Were the Toltecs an Historic Nationality? *Proc. Amer. Philos. Soc.*, September, 1887.
26. Lenâpé Conversations. *Journ. Amer. Folk-Lore*, vol. i., 1888.
27. The Taki, the Svastika, and the Cross in America. *Proc. Amer. Philos. Soc.*, December, 1888.
28. On the "Stone of the Giants," near Orizaba, Mexico. *Proc. Numism. and Antiq. Soc.*, 1889.
29. Rig-Veda Americanus : Sacred Songs of the Ancient Mexicans, with a Gloss in Nahuatl. Philadelphia, 1890. 95 pp.
30. Essays of an Americanist. Philadelphia, 1890. 489 pp.
31. On Etruscan and Libyan Names. *Proc. Amer. Philos. Soc.*, February, 1890.
32. The Folk-Lore of the Bones. *Journ. Amer. Folk-Lore*, January, 1890.
33. Reminiscences of Pennsylvania Folk-Lore. *Ibid.* vol. v. 1892.
34. On the System of Writings of the Ancient Mexicans. *Trans. Amer. Philos. Soc.*, 1892.
35. The Etrusco-Libyan Elements in the Song of the Arval Brethren. *Proc. Amer. Philos. Soc.*, November, 1892.
36. Remarks on the Mexican Calendar System. *Proc. Amer. Assoc. Adv. Sci.*, 1893.
37. The Native Calendars of Central America and Mexico. *Proc. Amer. Philos. Soc.*, November, 1893.
38. Nagualism : a Study in Native American Folk-Lore and History. *Ibid.*, January, 1894.
39. A Mexican Obstetrical Conjunction. *Amer. Antiq.*, May, 1894.
40. The Origin of Sacred Numbers. *Amer. Anthropol.*, April, 1894.
41. What the Maya Inscriptions tell about. *Archæologist*, November, 1894.
42. The Alphabets of the Berbers. *Oriental Studies*, 1894.
43. A Primer of Mayan Hieroglyphics. Boston, 1895. 152 pp.
44. The Myths of the New World. Third edition, revised and enlarged. Philadelphia, 1896. 360 pp.
45. The Religion of Primitive Peoples. New York, 1897. 264 pp.
46. Maria Candelaria : an Historic Drama. Philadelphia, 1897. 91 pp.

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